THE MISSIONARY

# HERALD

AT HOME AND ABROAD

SEPTEMBER 1940

# TO OBTAIN THE GREATEST GOOD FROM THE USE OF

# The Upper Room

## AS A DEVOTIONAL GUIDE

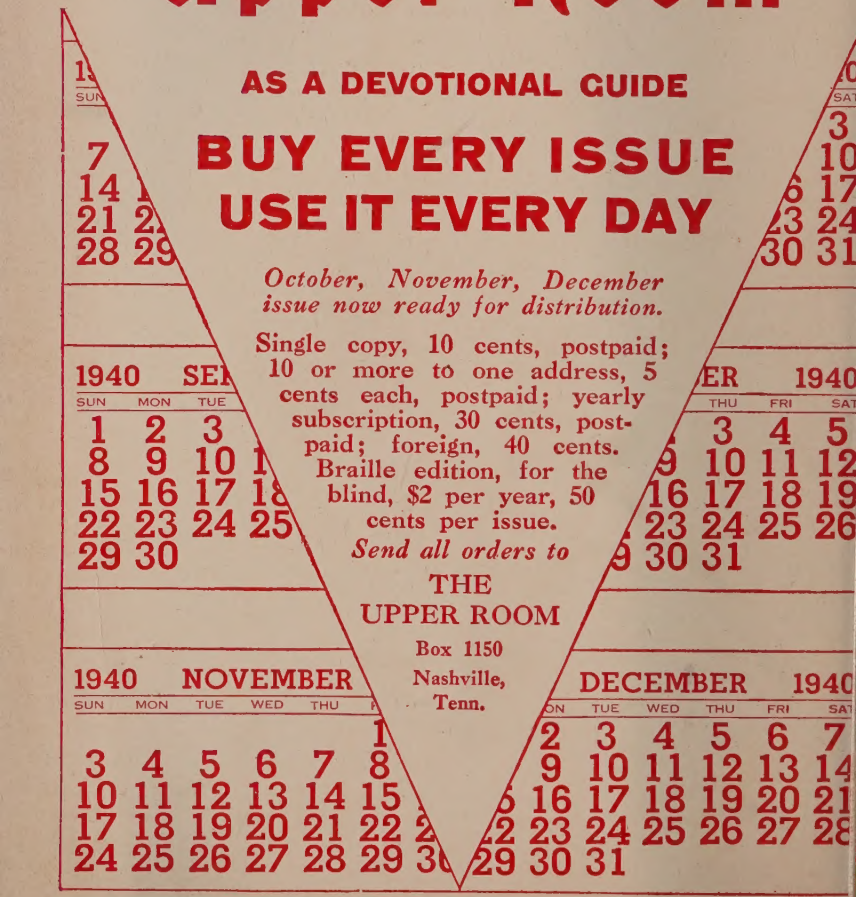
## BUY EVERY ISSUE
## USE IT EVERY DAY

*October, November, December issue now ready for distribution.*

Single copy, 10 cents, postpaid; 10 or more to one address, 5 cents each, postpaid; yearly subscription, 30 cents, postpaid; foreign, 40 cents. Braille edition, for the blind, $2 per year, 50 cents per issue.

*Send all orders to*

THE
UPPER ROOM
Box 1150
Nashville,
Tenn.



Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

# The Missionary Herald

## At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

**Vol. CXXXVI** **SEPTEMBER, 1940** **No. 11**

## CONTENTS

COVER: Rev. Wilfred Lowe of Grand Marais, Minn., with "parishioners." See page 4.

ARTICLES:

Serving the American Board. By Rockwell Harmon Potter . 2

A Real Home Missionary. By George N. White . . . . . 4

More on the Same Subject. By Supt. Arthur A. McBride. . 8

A Purpose Brings Life To a Church . . . . . 9

For the Sons and Daughters of Soft Coal. Boys and Girls of America . . . . . 12

Missionaries in China Still Get About . . . . . 16

China. Shifting Populations . . 19

New Freedom in North Carolina. By Howard J. Conn . . . . . 20

Foreign Flashes. By Dorothy P. Cushing . . . . . 24

"Dedicamos Esta Casa." By Charles Franklin Parker . . . 26

The Least of These. By Mrs. A. R. McLaughlin . . . . . 32

"China Repaired." By Ping Heng Wang . . . . . 34

The Debt of Honor Inches Along . 36

Building an Indian Ashram. By Dorothy Patton Lockwood . . 38

World Suffering and the Christian. An Urgent Message from the Foreign Missions Conference of North America . 41

Two New Extension Workers . . 45

CAMERA NEWS
By Dorothy P. Cushing . . . . 28

PERSONALS . . . . . 43

CHRONICLE . . . . . 45

IN MEMORIAM . . . . . 48

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board

Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.

Editorial Offices, ENOCH F. BELL, D.D., *Editor*, 14 Beacon St., Boston, Mass.
REV. JOHN R. SCOTFORD, *Associate Editor*, 287 Fourth Ave., New York

General Office: 14 Beacon St., Boston, Mass.
HARVEY L. MEEKEN, *Manager*

Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.

# Serving the American Board

By Rockwell Harmon Potter

*After fifteen years of service, the retiring president of the Board and ex-officio member of the Prudential Committee gives expression to some of his convictions.*

SERVING the American Board on the Prudential Committee is having a reserved seat for the pageant of current history among the nations.

Whatever happens anywhere in the major affairs of men has repercussions in the fields of the American Board, few and widely scattered as these fields

are; and as we sit around the table we must ponder these events in the light of the latest—and sometimes confidential—information, praying the while that we may be guided aright in the decisions that must be made in the interest of the Gospel of the Prince of Peace in the midst of a world that is still pagan in its major national desires and movements, even among those nations that have been called "Christian."

Serving thus is to share in the travail of the Spirit of God that is ever seeking to lead human life in the fulfillment of its divine destiny. The disappointments, the failures on the field, the hesitations, the reluctance, the criticisms in the churches at home—these teach one anew to share in the patience of Christ as He strives to share in the love of God.

But thank God there is another side to the picture. The successes of schools here and there, of hospitals and clinics, of preaching missions and special efforts on the field!

And the responses, hearty, enthusiastic, devoted, ofttimes sacrificial, on the part of small churches here at home, and sometimes on the part of large churches, of discerning and broad-minded ministers in positions of leadership, and of humble, devoted pastors in unnoticed places; of here and there a man or a woman of outstanding importance whose mind, developed in other ways, is developed also in this matter (though these are rare, one must confess); and the discovery of scores, yea hundreds, of devoted folk who share the vision, as they see the task, and who give devoted service and gifts that may seem small in the counting houses of earth but are mighty in the economy of heaven!

All these things give help to those serving the American Board in laying hold by faith on the ultimate victory of the Gospel of Good Will.

And one catches something of the vision, now and again, of Him who goes forth conquering and to conquer.

Serving thus leads one into the priceless privilege of fellowship with devoted servants of the Gospel who on the field adventure their lives for the cause of Christian Good Will, and who at home invest what they have and what they are in those things which the fitful economic affairs of our human life cannot touch.

These are they whose treasures are in heaven, whose investments are in life, and whose dividends are never passed, even during depressions and wars; for they are dividends of love and joy and peace, which not all the hells of earth put together can destroy.

# A Real Home Missionary

**By George N. White**

SOME time ago I was asked to represent our national mission boards on a two-man team in the western section of the state of Minnesota.

Upon reaching the first assignment I was joined by my teammate, Rev. Wilfred Lowe, a missionary pastor of the state. He informed me, as he sang a little, that he preferred to make his contribution to our team through song, if I would do the speaking. It happened that the pastor was away. So we arranged that my colleague conduct the service while I delivered the address. When the time came for the solo the congregation immediately knew it was listening to a remarkable voice; in fact, the audience was sung into a receptiveness that any speaker would envy. In passing I might say my partner was offered the pastorate of that church that very afternoon.

As our missionary journey progressed I picked up, little by little, the life story of my associate. Born in Pittsburgh some thirty years before, he had been taken by his mother to a Congregational minister when he was thirteen months old and dedicated to Christian service. She did this knowing that she was soon to pass away.

After her death her son came to know the hardships of an orphan's life. When six years of age he was selling newspapers on the Pittsburgh street cars at two o'clock in the morning.

*Wilfred Lowe (center, with dog) and some of his lumbermen friends*

Somehow he managed to go through high school where his teachers discovered that he had a tenor voice of remarkable quality. Two of his aunts managed to finance his training at a Chicago conservatory and from there he was taken into a light opera company. With this group he toured the entire country with steadily increasing salary until he was making an enviable income.

There, too, he met his wife, a member of the company. Both realized at first sight their evident destiny. Only a few months elapsed before they were married.

In a little more than a year, however, tragedy struck. He found that one of his lungs was affected and that he must give up wife, baby and work and go into a sanitorium.

One morning, when four of the six men in his ward were taken out dead, he resolved that he would die outside, if need be, but not in that sanitorium. He started for Denver on foot, stopping overnight wherever a farmer would permit him to sleep. One night he slept in a grain wagon where at one-thirty he was awakened by a huge rat running across his face. This set him to meditating over the events of his whole life and the early consecration of his mother came so forcibly to mind that he resolved then and there to give the rest of his days to Christian service.

Returning to his wife, who was staying with their baby at the home of her parents in Nebraska, he told her of his determination and asked if she would stand by him whatever he did. Her reply was indicated by the fact that he wrote to the superintendent of the Congregational churches in Minnesota asking for the hardest mission field in that state—though not revealing that the doctors had given him only five months to live. He was assigned the Grand Marais field in the north woods.

*Point at Grand Marais, Minn.*

There in winter where frequently the thermometer went down to sixty degrees below, and

*Pastor Lowe (center) with an Indian family*

*He (right) and some fishermen*

where there were no available houses, his wife, the baby and himself lived in a one-car garage with a wood stove for heating plant. Three months sent him back to Nebraska on a stretcher. He demanded of the hospital surgeons that they collapse the affected lung. At first they demurred, saying a year in bed would cure him. "But I don't have a year to stay in bed. I must go back to my job," he replied. They yielded. Nature did her part, as Dr. Cabot so convincingly tells us she will when she has a chance, and for eight years Wilfred Lowe has labored at Grand Marais.

The church building was a dilapidated shell when he took it. In order to repair it he took the fifty dollars a month which the Conference was giving him. He raised the balance among his parishioners—Chippewa Indians, preachers and fishermen. When I asked how he existed during that

*Chippewa Indians at Grand Marais*

period, he replied that while he ran heavily into debt, his family never lacked for food and fuel.

With the church remodeled, he decided his parish should know the beauty of an organ. He sent for a plat of a Hammond organ. He marked two dollars as the price of each key, four the price of a stop, and then sold thirteen hundred dollars' worth in his parish. He now has the organ.

He then built a two-room parsonage, but up to a couple of years ago his wife had to carry all the water they used two blocks, even with the thermometer at fifty below. Now their proudest possession and modern convenience is a half-inch cold water pipe that comes up through the kitchen floor.

*Parsonage and church at Grand Marais*

A winter or so ago, through interested people, Mr. and Mrs. Lowe took courses at an Eastern seminary in order to set up a mental health clinic for those in great loneliness in the north woods.

And here are two young Christians, both of arresting personality, versatile, accomplished, turning from the comforts of modern hotels, luxuriously equipped trains, the glamor of

*Here they are again—Americans All!*

the concert stage, to devote all their talents to a home mission field. With health restored, Mr. Lowe's perfectly trained voice has received, from a devotion to the cause, that which enables it to move every audience that hears it—Rotary, Kiwanis, service clubs, church congregations. All this is being devoted to a hard, gruelling task with a maximum of sacrifice and with no complaint but rather with a joy that passeth understanding.

# More on the Same Subject

**By Supt. Arthur A. McBride of Minnesota**

WILFRED LOWE is one of our home missionary pastors partly supported by the Minnesota State Conference. He is a wonderfully fine type of fellow. I wonder how many of our pastors who get one hundred dollars a month had at one time two hundred and fifty dollars a week salary, with all expenses met! It doesn't seem to bother Lowe at all. He has spent a good deal of his salary in fixing up the church and the parsonage. He is one of the most generous souls I know. Mrs. Lowe, too, with her two children and with all the work in the home and with playing the organ in the church or singing in the choir, keeps her time pretty well filled.

The service of worship yesterday morning and the music in that little home missionary church would have done credit to many of our metropolitan churches.

The lamps are going out in Europe. These lamps were lit and tended by the Christian Church. Four thousand European missionaries have been bereft of support from the churches on the European Continent. Their help is essentially important to the younger churches.

We must not let these churches become derelicts. The churches of North America must do all in their power to help the European churches to keep the lamps burning.

A. L. WARNSHUIS,
Internat. Missionary Council.

# A Purpose Brings Life to a Church

LIKE people, churches tend to die when they have nothing for which to live!

In a western state a congregation of prosperous people suddenly discontinued its services and closed its Sunday School, not from lack of funds, but because there did not seem to be any good reason for going on. They were tired of what they had been doing, and had no notion of any new paths which they might follow. When it was suggested that their community had no place in it where one could worship God "in the beauty of holiness" and that they possessed both the taste and the financial means to provide a reverence-evoking sanctuary, they pricked up their ears with new interest.

Far more churches die from lack of purpose than from lack of funds. And for each one that closes its doors, a dozen others drag along in a living death because they have no particular objectives upon which to concentrate their energies.

With the coming of fall each church needs to ask itself what are the purposes for which it exists.

The more definite the goals which a congregation sets itself, the easier will it be to achieve immediate progress. A new sidewalk, a new carpet, a new organ, a new church are items which the common man can understand and for which he is usually willing to work. A program of physical improvement is the quickest way to enlist the support of the multitude.

After the money has been raised and the brick laid, the question ultimately arises, "What next?" A sad commentary on American religious life is the considerable number of congregations which do not know how to use the ambitious buildings with which they have provided themselves. A host of churches are "all dressed up with no place to go!"

The deeper the purpose which a church pursues, the longer its life expectancy. In an eastern city is a congregation which according to the laws of ecclesiastical mortality and the dictates of common sense should have gone out of business years ago. It persists because its members are blessed with religious devotion and a real concern for Christian missions. Even when they could not afford a pastor they gave two dollars per member for the larger interests of Christ's Kingdom—which is almost sixty cents above our national average! The persistence of the saints is in exact proportion to their dedication to Christian ideals.

Inspiring a church with a purpose for which to live is not a simple matter. No expert from outside can write a prescription which will be immediately effective; yet ultimately the life of a church depends in large measure upon the vigor of its outside contacts. Dying churches are usually self-centered churches. Few congregations can solve their problems from their own wisdom alone. The warmer the hospitality which a church extends to new ideas and to fresh spiritual impulses, the more vigorous is its inner life likely to be. The practical problem is to find ways of stimulating churches to self-dedication to purposes which will command genuine personal devotion. Several steps in this direction can be suggested.

Few churches outrun their pastors. Most new ideas must pass through his mind before they can be expected to reach the congregation. It is therefore

important that ministers get around to places where new thoughts are in circulation. Their congregations should encourage them to improve their vacations with study and to attend conferences and other meetings where inspiration is to be had. They should also strive to make it possible for the parsonage to be supplied with books as well as groceries.

An open door policy toward ecclesiastical visitors tends to keep churches from becoming over-musty. The Board of Home Missions makes available to all the churches a number of men and women who are devoting special attention to certain aspects of church work—the training of children, young people and adults in the Christian faith, the preparation of leaders, the peculiar problems of town and country life. The state superintendents and other secretaries visit many churches in the course of a year. All of these people are in a position to make pertinent suggestions to almost any church. Congregations which welcome such wisdom commonly make steadier progress than those which are content to keep thinking their own thoughts over again.

Another prime conveyor of spiritual impulses is the printed page. Through it thoughts and experiences escape from the limitations of time and space. Congregations which read the periodicals issued by our fellowship know what other churches are doing, and inevitably tend to go and do likewise. At the present price of the state papers and the *Missionary Herald* there is no reason why our churches should not freely avail themselves of this help in keeping step with Christian progress. More specialized assistance is available to workers in particular aspects of church life through *Children's Religion*, *The Pilgrim Highroad* and *Advance*.

As has already been suggested, an intelligent interest in missions unmistakably quickens the life of a church. The reason is simple. Through missions the local church becomes a part of the ongoing life of the Christian faith with its influence reaching out into other portions of the world. Missionary interest is a spiritual antidote for the inevitable smallness of many churches. The more limited the immediate local outlook, the more essential is participation in the larger concerns of the Kingdom. Missions may be a mighty force for strengthening the local church.

Every church needs both an immediate objective and an ultimate goal. The aim for the next six months may well have to do with the organ, windows or chancel. The ultimate purpose of a church should be related to the aims for which Christ lived and died. The more clearly a congregation envisages the road before it, the more persistently will it move forward.

*The railroad, the creek and the homes of the people fill the cracks between the mountains*

# For the Sons and Daughters of Soft Coal

*BOYS AND GIRLS OF AMERICA*

WHEN Black Mountain Academy was opened in 1893 by The American Missionary Association at the junction of Clover Fork and Yokum Creek the town of Evarts, Kentucky, was situated in a bosky dell. Unscarred mountains rose above it, pure water flowed through its streams, clear-eyed highland young people followed stony paths down steep hillsides that they might secure an education at the feet of Professor Elijah Franklin Dizney, whose daughter, Helen Dizney, is a missionary nurse in China.

Then came the coal mines. The population of Harlan County jumped from six thousand in 1890 to an estimated eighty thousand today. The cracks between the mountains are crowded with flocks of little shacks which shelter a surprising number of people. The nine miles from Evarts to Harlan is a continuous settlement, while "camp" follows "camp" up both the streams above the town until the railroad spurs come to an abrupt end against the side of the mountains. These once quiet valleys are now thronged with people.

Coal mining is both a dirty and an uncertain business. The miners contact grime in wholesale quan-

tities; numerous tipples scatter coal dust in tiny particles over large areas. How to keep clean is a perpetual problem. Due to the uncertainties of the highly competitive soft coal industry, houses have been constructed to provide the maximum of shelter at the minimum of expense. Because plumbing goes with permanency, it has been used most sparingly. The battle against dirt goes forward for the most part without benefit of running water.

Through the changes of the years Evarts has retained two distinctions. It continues to be an educational center. On the site of the old Black Mountain Academy a modern high school enrolls 600 young people, most of whom arrive by bus, and 1,000 in the grammar school, who live near the school. In contrast to the company-owned "camps" about it, Evarts is a "free town," dedicated to individual rather than corporate enterprise. The liberty which it enjoys has attracted both the hosts of darkness and the emissaries of light.

How to exercise one's emotions in a wholesome way is a problem for both young and old in Evarts. Mining is an exhausting and hazardous occupation, oftentimes followed by night as well as by day. The legal working week is 35 hours; in slack seasons it is less. The result is much idle time for the men. Level ground is too scarce to permit of much gardening. Few can afford cars. One picture show serves a radius of nine miles. Part of the answer to this problem of recreation is found in the two saloons which operate day and night, eight resorts where beer may be had, twelve places where the innocent can lose their money through gambling machines, two pool halls and one dance hall. In view of these facts it is no wonder that Harlan County has achieved an unusual reputation for violence.

In such an environment hundreds of children are growing up

*Miners' sons want to be miners too*

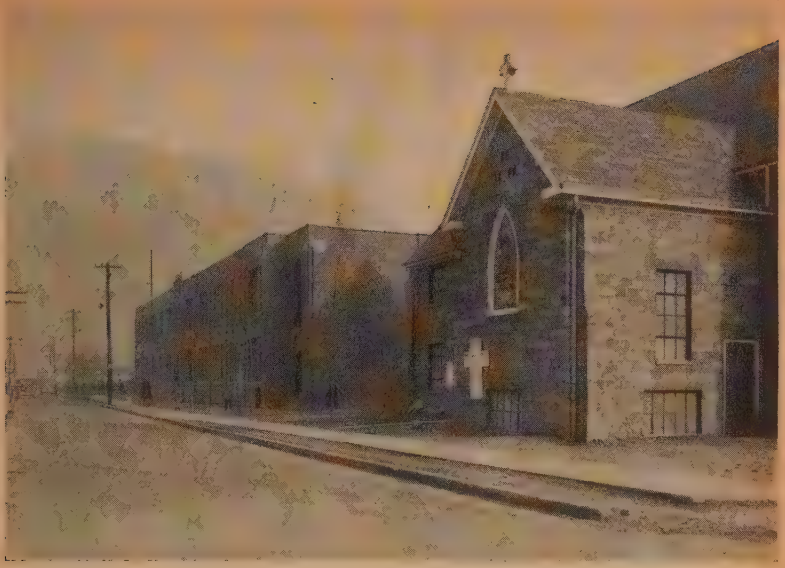
—white Americans of pure Anglo-Saxon ancestry. The school does a good job. Its playground is a busy place—but there are limits beyond which it can hardly go.

Our church was organized in the days of the old Black Mountain Academy and has made an honorable record through the years, sending out one missionary and two ministers. But obviously Evarts needs something more than preaching if it is to meet the needs of the young people about it.

In 1939 a new church and a modern parsonage were constructed under the leadership of the pastor, Eugene H. Rainey, at a cost of $17,000, which was covered by insurance money, the sale of surplus land, over $6,000 contributed locally, a gift of $1,500 from the church at Upper Montclair, New Jersey, and a grant of $2,000 and a loan of $1,800 from the Church Building Department.

The new church is almost in the shadow of the school. Its primary function is to serve youth—and the youth of Evarts is most willing to be served. When the first consignment of books for a circulating library arrived their sudden disappearance led Mr. Rainey to suspect that some base soul had stolen

*Game night draws boys to the church*



*Church and school are close neighbors at Evarts*

them, when the facts were that they had been honestly borrowed by ardent readers. Last month 1,200 books and magazines were circulated through this library.

The writer wishes to record what he found happening in the Evarts Church on Wednesday night, March 20. When the doors opened after supper a crowd of boys and some girls came thronging in to play various games. Then came a period of organized folk games under the direction of Mrs. Rainey which involved much marching about and singing. This was followed by a Lenten service in the church auditorium attended by all the young people and some of their parents to the number of seventy. No one could have asked for a more reverent or attentive group. The evening closed with more games in the basement gymnasium.

From the appearance or deportment of the young people one would never have suspected that there was any soft coal in the vicinity or any lack of running water in their homes. It would be hard to imagine a more likable group. In few places can an effective church touch more young life than in Evarts, Kentucky. Through coöperation with two Methodist churches, the public schools and various service agencies, more than 1,000 children and young people were enrolled in Vacation Bible Schools in 1940.

# Missionaries in China Still Get About!

Louise Meebold and Harold S. Matthews, both of Fenchow in North China, have unusual stories to tell of war-time journeys in a troubled land.

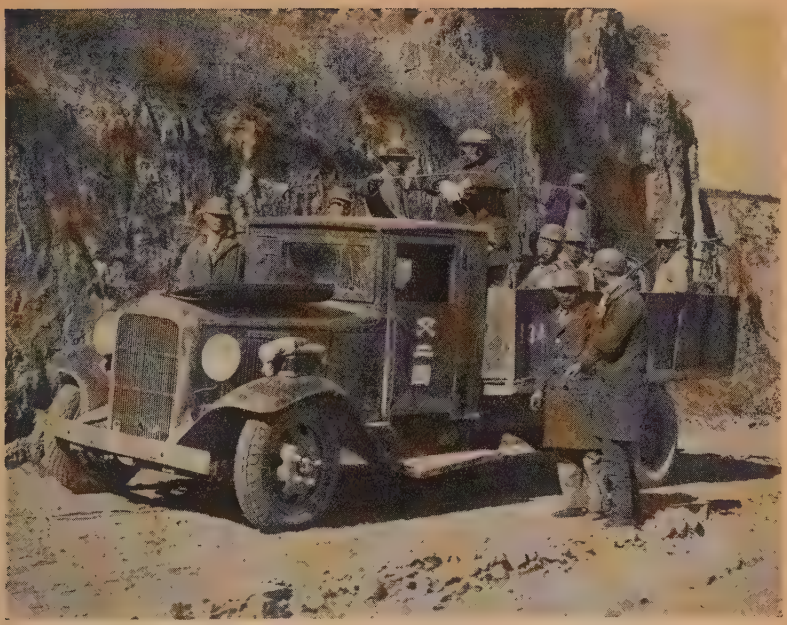
"I've always believed that God could use every contact of ours to open the way to Him but sometimes these days we see the door swing and hear the hinges squeak!" wrote Miss Meebold following a tour of country villages. Everywhere she found a frank interest in Christianity, together with a craving for security and a desire for emotional outlets. This last need is being met by some minor sects in ways which are hard for us to share. "I believe China will come out of this period largely shorn of idolatry and swinging toward Christianity, although not yet converted to it," Miss Meebold added.

Money is a real problem. Copper and other coins have disappeared, leaving paper as the only currency. The weekly offerings in some of the local churches have suffered because one and five cent bills are hard to get. One ingenious Chinese pastor prepared small slips of paper, stamped them with the church seal and marked them "one cent." He then sold them to his parishioners ten for a dime. These they put back into the collection plate.

Many of the country villages where Miss Meebold visited have no schools today. In others they admit only boys. Often the teachers are old men whose pupils once more loudly memorize the classics. In numerous villages she found only half a dozen families with provisions sufficient for the winter. Kerosene oil was even then selling for $1.20 a quart, so that most of the people groped in the darkness of string wick lamps. The available flour was 20 cents a pound.

Crop failure, drought, flood, high prices for manufactured goods, money exchange problems ("old" money is permitted only in some districts, "new" money only in others), lack of schooling for girls—all these are factors in the difficult situation which faces China's farmers.

"Everywhere our churches have a great opportunity to preach," she writes. "People are both interested in, and hopeful of, Christianity because during the war the churches have not only taken in refugees but have shown unsuspected strength and ability in meeting difficulties. We have many earnest applicants for instruction in the Christian life."



*Hitch hiking on a military truck*

While finding the women in the churches earnest and growing in numbers Miss Meebold was impressed anew with their illiterate state. "Having just returned from 'literate' America I realize painfully that the majority of our Christian women cannot read their Bibles and that they have no opportunity to share in the larger Christian fellowship. For the coming year I have set up two big hopes; to push phonetic reading through our women's societies, and to have a 'missionary project' in which all our Christian women may unite."

Sporting a "disguise" in the shape of a beard, Harold S. Matthews had to introduce himself to some of his Chinese colleagues when he returned from a 14-day tour among the far-flung Christian churches of Shansi and Shensi Provinces, on both sides of the fighting lines.

Not at all sure that he would get more than 60 miles away from his home base, Mr. Matthews succeeded in covering over 200 miles in rough country, of which he *walked* 190 miles. He is sure that this visit across No Man's Land in the regions where the control shifts periodically from Chinese to Japanese and sometimes back again was *meant to be.* Nothing else can explain the

unexpected clemency of the weather, the friendliness of all those he met, the numerous "lifts" at the beginning and end of his journey, his own good health and freedom from accident.

Although occasionally he was picked up by trucks, he traveled mostly by shank's mare with his equipment on a mule, climbing mountains and crossing rivers in crowded ferries. Sometimes he made 33 miles and tired, but happy, was greeted with shouts of joy at the end of the day by Chinese church groups.

Often pastors walked with him many miles so as to take counsel and discuss problems. A Chinese principal, who had come 1,000 miles to see him, waited 20 days for him to reach the meeting place upon which they had agreed previously. Once he found a little church carrying on in two caves. It was entirely self-supporting and led by a volunteer woman evangelist.

His conferences with Chinese colleagues gave Mr. Matthews a new understanding of the problems and possibilities of church and educational work on the other side of the Yellow River. His visit eased the hearts and strengthened the courage of many Chinese pastors. "My highest hopes were surpassed, my faith was justified," he writes. "It was a joy to bring evidences of love to loyal Christians in distant outposts and to show them that we and they are members of a far-flung fellowship which cares."

*Scenery through which Matthews passed and mode of travel*

# China and Shifting Populations

CHINA will not down: the uprooted Americans who throng our highways are very much with us. It would be difficult to hit upon more interesting interdenominational mission study topics than those which have been chosen for 1940–1941.

*Dangerous Opportunity: The Christian Mission in China Today* heads the list of foreign books published by the Missionary Education Movement. The author is Earle H. Ballou, a son of Vermont, an American Board missionary, a leader in the Chinese Church, a man who both knows China and who can use the English language with effectiveness and power. This is a book which our churches should read and ponder.

*Stand By for China* by Gordon Poteat is a lively portrayal of the Chinese point of view intended for high school young people but readable by all.

*Move On, Youth!* by T. Otto Nall gives the life stories of those who are compelled by circumstances to seek jobs "at the end of the road."

*Uprooted Americans: How Can the Churches Serve Shifting Populations?* is a packet of five pamphlets edited by Benson Y. Landis and sold as a unit for 60 cents.

*Across the Fruited Plain* by Florence Crannell Means and *Children of the Harvest* by Gertrude Chandler Warner are profusely illustrated story books for smaller children giving the adventures of "the children of the crops."

All of the books mentioned can be secured from the Pilgrim Press in Boston and Chicago or the Missions Council in New York for sixty cents in paper covers or one dollar in cloth binding.

# New Freedom in North Carolina

By Howard J. Conn
Glenbrook, Connecticut

THE evening we were at Bricks, Neill A. McLean, director of the Rural Life School, called together a group from the community. There were 60 or more colored men and women in the room, plain farmer folk. The stories they told were thrilling. Most of the farmers in that area are tenants. The land is owned by absentee landlords who have discovered that Negro sharecroppers could be used to a definite economic advantage as tillers of the soil on a minimum income. They are required to trade on time for such food, clothing and medical care as are absolutely necessary. Out of a social and economic system which has made them serfs, Mr. McLean is making them free men.

I wish you could have heard the speeches at that meeting. These people are very courteous; they refer to one another as Mr. Brown, Mrs. Reed and Rev. Wiley, never by their first names. An old Negro spoke for the Wheat Association which Mr. McLean has formed on the farm. He explained that last year they planted 9 acres in wheat and the entire cost of growing it and having it ground at the mill and delivered as flour to their homes was $3.27 a barrel, as against $8.00 a barrel they had previously been charged in town. He added, "The wheat we grow we know is pure." They have planted 26 acres this year with a goal of 50 acres for 1941.

A young girl whose father is chairman of the Livestock Association told about the chickens, the cattle and the hogs they are raising, improving the stock by careful breeding. Very few people drink milk in this area, but the farm, through its Livestock Association, has insisted that every family must have a cow.

Mrs. Dixon spoke for the Home Makers Club. She said they tried to make their homes attractive so that the boys and girls would find their pleasure there instead of going to the cities. She told how they made curtains out of burlap, tea bags and flour sacks. She showed us an artificial flower display which had been made by cutting an old tin can so as to make tin strips for branches with colored paper at the ends for blossoms.

Mrs. Reid spoke for the Garden Club, with its motto "To increase our own happiness and promote that of others." At its regular meetings members are taught how to arrange cut flowers and how to plant rock gardens. They exchange cuttings. All were giving some time to taking care of the garden of the lady who for two years had won first prize in their annual contest but who had been sick for three months. The next morning we visited this prize garden and several others, all of them very simple but effective.

Mrs. Brown spoke on the Credit Union. They have 99 members,

*Mr. Reid is the oldest tenant on the Brick farm, but one of the most progressive*

have saved $1,090 and have loaned out $2,000 to one another. In three years there has been no money lost and no loans uncollected. She spoke in a low, quiet voice, and the first sentence of her talk was as beautiful and touching as any I have heard from the most polished orator. She said, "*I won't make no preliminaries, because de night is getting old, and we are all farmers.*"

Mr. Brown, a plain homespun farmer dressed in baggy clothes, but with a rich philosophical face, spoke of the new coöperative store they had opened, to be known as Bricks Mutual Exchange. You would hardly think of him as a banker or financier, but he proudly displayed their charter from the state and told of the business they had done in their first month of operation. He gave some sound philosophy for getting along with one another; "If I learn you and you learn me, we can get along. Everybody has a weak spot, but if you learn him, you know the weak spot and you don't touch it, and you get along all right." In an age when many people are trying to discover weak spots in order to penetrate them, old Mr. Brown is near the truth of Christ!

*A community meeting at Bricks*

*The Bricks Mutual Exchange is doing a thriving cash business*

Here were a group of people living together and working for the common good. Mrs. Reid, for instance, has one daughter of her own and several others whom she has adopted. She and her husband put their daughter through four years of college, and she is now earning $72 a month as a teacher and helping her parents out of the debt into which they went for her education. I said to Mrs. Reid, "If you had $200 a year you could get along, couldn't you?" And she replied that with their farm and what they raised and exchanged they could live on much less than that. How little goes so far with them!

**Rhode Island and Indiana are welcomed to the *Missionary Herald*— State Paper Syndicate**

with this issue.

We are now publishing 24 different editions of this magazine with a total circulation approaching 80,000 copies.

# Foreign Flashes

**By Dorothy P. Cushing**

### The Child the Focal Center

The rural experiment being conducted by Mr. and Mrs. William Q. McKnight in Makatsuyama, Japan, is progressing with success. They have a Sunday School for the children and a magazine club for the women. The adults are interested in anything done for the children. They come to the worship service and several are inquiring about Christianity. The time seems approaching when a church can be organized. The McKnight farm has a cow and several families are using its milk, which is not usually an item in their diet. A start has been made in a summer camp attended by six farm boys. The work is unspectacular but is developing in a wholesome and promising manner.

### There is Still War in China

From Paotingfu, North China, Mrs. Hugh W. Hubbard writes that it is painful to turn away the refugees who are still pouring in. The Famine Relief Committee of Paotingfu has three big refugee camps for whom our Paotingfu refugees are making clothes and bedding! "We hope that all the poor people in Paotingfu can get at least one meal of millet mush a day," writes Mrs. Hubbard. The name Hubbard is linked in many minds with Fan Village, a remarkable experiment in Christian community living. The war badly damaged Fan Village, but the experiment goes on in other near-by villages. "Only the religious values remain in Fan Village. The destruction you can imagine from the correspondence of others; of that I cannot write," reports Mrs. Hubbard.

### Churches Get Together in Japan

Twelve new denominations and organizations were admitted into membership of the National Christian Council of Japan at its 17th annual meeting in Tokyo. The Council now includes virtually all the Protestant churches of the Empire. Their greatest concern is the shrinkage in Sunday School membership of one-fourth since 1931. Reasons given for this are the trend of the times and the pressure of activities centering in the public schools on Sundays. "An appeal has already gone to the Ministry of Education urging greater leeway in the school schedules for the sake of voluntary religious interests on the Sabbath," says a report of this meeting.

## Working Together in South Africa

The churches organized along South Africa's famous Reef by the Congregational Union of South Africa, the London Missionary Society and the American Board have united to form the Witwatersrand Congregational Church, which is supervised by our missionaries. In addition to their work in the mines and slumbs of Johannesburg, James Dexter Taylor and Ray E. Phillips often drive out from the city as much as 165 miles to hold a Sunday morning preaching service in a coal or gold mining camp. Mr. Phillips reports a mileage of over 3,000 a month for the past six months.

## To a Man's Heart

Marriage is still the only vocation for the African girl, with the exception of those who may become teachers, and they generally marry before many years elapse. Toward the end of the school year the Senior girls at Means School, Dondi, Angola, West Africa, invite the boys from Currie Institute, to visit their classes, dormitories and practice cottages. And then—they serve lunch, lunch cooked by themselves in class. They exhibit new things like soy bean coffee, cookies made of buckwheat flour and peanuts. The teachers at Means adapt local products to new recipes, or vice versa, and the results are gratifying. The menu for the Junior-Senior Banquet reads, "Peanut milk soup, sweet potatoes, corn meal mush and meat stew, carrots and green beans, soy bean coffee and cookies." Apparently the way to a man's heart in Africa is by following the same road map the girls use in America.

## Grandma's Mite Box

From a village near Madura, India, where famine prevailed, an old lady started to look for work. She first brought her mite box to the pastor of her church. It held her savings of a year—one rupee and one anna—in the smallest coins. The pastor hesitated, "Grandma," he said, "When did you have your last decent meal?" "Three days ago," was the reply. "Is there any food left in your house?" "No." "Then hadn't you better keep your savings until you find work so you can eat?" And he received an indignant reply. "What! Eat the *Lord's money*! You keep it for the church and give me another mite box!" A final attempt to make her change her mind was unsuccessful. Dr. I. Mary Roberts, who sends the story, adds that workers among village congregations say that the people do insist on giving, often from the deepest poverty. To the average American church member a villager who felt quite well-to-do would appear poverty-stricken.

*San Mateo from the church*

# "Dedicamos Esta Casa"

**By Charles Franklin Parker**
**Prescott, Arizona**

"Dedicamos esta casa"—three Spanish words, sacred words, uttered by a happy, devoted people as they prayed "de Dios neuestro Padre" in the name of the "Divino Amigo" to bless and to dedicate a new church edifice, the work of their own hands and made possible only by sacrificial giving of themselves and their talents.

It was at San Mateo, one of the remote little "plaza" towns in the Mount Taylor region of New Mexico that we, the delegates of the Conference of the Southwest, on a beautiful spring afternoon gathered in a newly-built adobe church to join with the local congregation and their minister, C. E. Ballisteres, in a sacred service of dedication. Douglas Horton, minister of our General Council, preached the dedicatory sermon, and O. A. Smith, superintendent of the Conference of the Southwest, and long a friend of the Spanish people, made the prayer of dedication. Sebastian L. Hernandez, minister of the South Broadway Church in Albuquerque, who for more than forty years has served these people as teacher, minister,

counsellor and interpreter of God and Christ, shared in these sacred rites as did C. E. Crawford, superintendent of the Spanish speaking churches of our fellowship in Southern California, and O. R. Warford, minister of the First Church of Albuquerque, New Mexico.

This building of adobe brick and plaster with great pine log ceiling beams (vegas) stands as a monument to the coöperative and sacrificial endeavor of a group of consecrated believers. Though their financial means are scant, they had a great desire for a place to worship God. The men made the adobe bricks from the soil of the hillsides, dried them in the sun, and then builded with them the walls. The children carried water in buckets from the little stream that crosses the valley to the hilltop to mix with the soil for mortar and bricks. The great pine vegas were hewn from the near-by ponderosa forest and brought to the building site. With skills learned of old, the women plastered the adobe walls. The furnishings were roughly shaped by loving and devoted hands. So, with the assistance of a small amount of money to purchase the few materials which they could not make, these people created from the dust under their feet a church erected and dedicated to the glory of God.

This day also marked another milestone in the endeavor begun years ago under the New West Education Society to lead these people of the plaza towns into a great Protestant fellowship under Christ. As we gathered immediately after the service for a supper in the old two-story building that once served as school, home and mission for our early missionaries, of which Sebastian L. Hernandez was one, and when we were entertained so graciously by the daughters and granddaughters of people first converted by these missionaries and heard and saw the testimony which they were making daily of an enlightened Christian faith and life in this community of *penetentes* and *flagalentes* we might have said in chorus, "Surely the bread that was cast on the water has returned to us many fold."

There on that little hill in San Mateo stands a house of God, past which the *penetente* must go on the way to his *marada*, giving testimony to the effectiveness of earlier endeavors and portraying the greatness of faith triumphant over despair.

***San Mateo first learned to read and write in this old mission house***

# Camera News

By
Dorothy P. Cushing

●

## A FUTURE INDIAN MYSTIC?

This lad from the Child Welfare Center, Pasumalai, India, conducted by Mrs. John J. Banninga, is attending a party at the bungalow. Whether the "sweets" will bring a smile we do not know. "The poor little chap has a strenuous life at best and smiling is not one of the things he learns early in life," says Dr. Banninga.

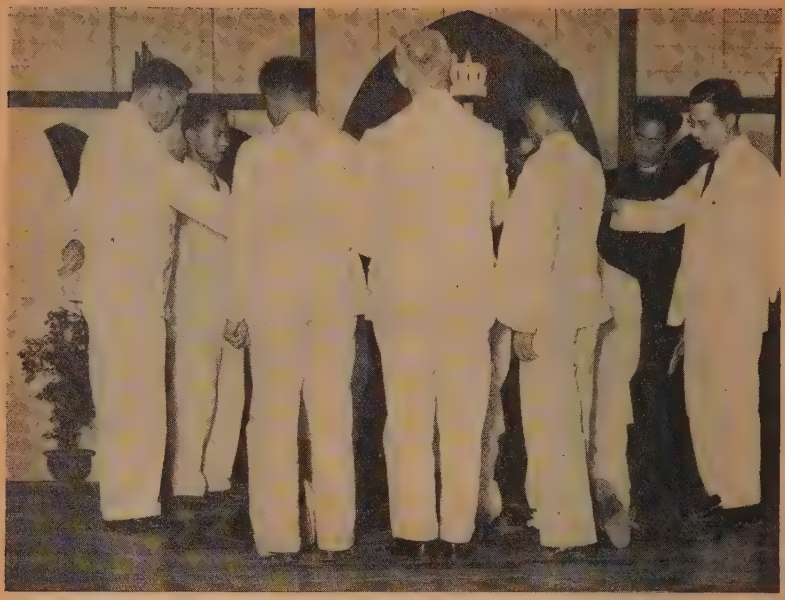
## WORKING THEIR WAY THROUGH SCHOOL

These children carry heavy loads of palm leaves for basketry 20 miles in order to earn their expenses at an out-station school near Chikore, Africa, says Miss Gertrude H. Merrill, R.N.

## FUTURE LEADERS OF THE AFRICAN CHURCH

Here, hard at work in the heat of an African summer, is the Theological Class at Adams, Natal, South Africa. Photographed by Rev. Henry A. Stick, dean of the school, they show the type of men who are preparing themselves for the Christian ministry among their own people. The African church badly needs trained native leadership in the ministry.

"The new Theological Class is coming on encouragingly. On the whole we have a class of very promising men. They are a very hard working lot. It is a joy to work with them," writes Dean Stick.



## THE LAYING ON OF HANDS

The Congregational and Christian Churches of America are working in the Island of Mindanao, P. I., where large numbers of Protestant Filipinos are settling, and the other emigrants have broken loose from old ties and are wide open to Protestant influence.

The Catholic Church sees clearly the strategic value of Mindanao. It is putting in some of its best priests and sends five times the amount of money we invest there. The opportunity is great—but our workers and funds are inadequate to meet it.

The American Board believes in training Filipino pastors to man their own churches. Below is an ordination service with Filipino and American pastors participating. (Left) Rev. Frank J. Woodward of Dansalan. (Center) Dr. Frank C. Laubach of Dansalan. (Right) Rev. James F. McKinley of Dumaguete.

## BOMBS STILL FOLLOW THEM

Up at 5 o'clock in the morning, hiking miles to classes in primitive farmhouses and sheds, Foochow Christian College carries on in its refugee home some 50 miles from Foochow. "It is most difficult to walk during rainy weather . . . mosquitoes, gnats, filthy paths, bad odors . . . I marvel at the sacrificial spirit both of teachers and students, especially our American Board missionaries who follow their students and live with them," writes Principal Donald Hsueh. Here is a class of Junior High students ready to trek three miles to their class. Principal Hsueh in front, at extreme left, and teachers at right. High prices, difficulties in securing supplies, reduced income, are creating serious problems for this young Christian educator.

*His father is a miner—and often on the move*

# The Least of These

**Prepared by**
**Mrs. A. R. McLaughlin**
**Ames, Iowa**

(A Devotional Service to be used in connection with a program on "Shifting Populations.")

HYMN—"Where Cross the Crowded Ways of Life."

SCRIPTURE—Matthew 25: 31–46.

POEM—"If He Should Come."

If Jesus should tramp the streets tonight,
Storm-beaten and hungry for bread,
Seeking a room and a candle light
And a clean though humble bed.

Who would welcome the Workman in,
Though he came with panting breath,
His hands all bruised and his garments thin—
This Workman from Nazareth?
Would rich folk hurry to bind his bruise
And shelter his stricken form?
Would they take God in with his muddy shoes
Out of the pitiless storm?
Are they not too busy wreathing their flowers
Or heaping their golden store—
Too busy chasing the bubble hours
For the poor man's God at the door?

And if he should come where churchmen bow,
Forgetting the greater sin,
Would he pause with a light on his wounded brow
Would he turn and enter in?
And what would he think of their creeds so dim,
Of their weak, uplifted hands,

Of their selfish prayers going
up to him
Out of a thousand lands?

EDWIN MARKHAM

*Reprinted by permission*

Humanity is surging along the crowded ways of life. Many, like the Son of Man, have no place to lay their heads. The tramp of their feet is in our ears. On the hearts of Christian people rests the burden of their sorrow.

Some are footsore and weary—some are hungry—some are cold—all have heavy hearts. There is no abiding place for their restless feet.

What language do they speak? That does not matter. There is a universal language called "Love." In that language Christians must speak, and so translate their speech into deeds that they who walk in the darkness of despair may lift their heads and see the dawn of a new day.

Christians must speak, even to the least of these, words of friendliness and brotherhood. They must speak to anyone who is a neighbor, even for a day. Have we not read, "Thou shalt love thy neighbor as thyself?"

POEM—"Thy Neighbor."

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim;
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave;
Go thou and ransom him.
Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.

AUTHOR UNKNOWN

PRAYER—Eternal God, who art ever mindful of thy children, wherever they may be, whose eye marks the sparrow's fall, and whose love will not let us go, be with these thy people as they seek peace and security. Grant them rest both for body and soul. Help us all to find Thee, for in Thee we live and move and have our being. Amen.

HYMN—(to be sung softly as a response to the prayer)

"Dear Lord and Father of Mankind."

# "China Repaired"

**By Ping Heng Wang**
**of Peking, China**

ONCE on a London street I saw a sign: "China Repaired." My heart was gladdened. I was happy to find a place that could repair my broken country. But soon I discovered that "china" was written with a small "c." I was awfully disappointed.

There is a repairing power not in a shop, but in China herself. It is the Christian Church. Ever since the Sino-Japanese War broke out, in spite of disturbances, sufferings and difficulties, the Christian Church has stood as a solid rock carrying on a ministry of healing, relieving and preaching. The war may come and the war may go, but the Christian Church stands there forever.

In the Honan province, near Shunte, is a village called Wang Chia Chuang. Upon the arrival of Japanese soldiers everybody fled except a group of humble Christians clustered around Pastor Chin—an elderly man. The Japanese general, Doihara, was surprised at their courage and heroism in doing good works in that war-torn area.

In the free China in the South non-Christian people have discovered that the Christians are not the "running dogs" of any imperialism but are humble followers of Christ seeking to do what good is within their power. They are beginning to allow the Christians to teach Bible in their schools and they even award decorations to Christian leaders for heroic deeds in helping people.

Another repairing influence is the Bible. When everything is beautiful in the garden and we live a butterfly life fluttering around among the flowers, we may think that the Bible is out of date and superficial, but it is our life that is trivial, not the

Ping Heng Wang is a third generation Christian. He is a graduate of the American Board Boys' School and the Anglo-Chinese College—both in Tientsin—and studied for four years at the University of London. During the last war he went to France as a Y.M.C.A. worker with a Chinese labor battalion. For some years he has been pastor of our largest church in Peking. He came to this country in the fall of 1939 to study at Yale and to take part in the International Seminar conducted by Douglas Horton.

Bible. But when you are face to face with death you find every word of the Bible rings true in your heart. In the great suffering of our people we have discovered a deeper meaning in the Bible. When we read the Word of God, "He is our refuge and the strength," we feel the immediacy of His presence. Even among the country churches which have lost their educated leadership and are out of touch with the missionaries, the Word of God continues to have power. New life and vitality are appearing in the Shantung-Lintsing area. During the last two years, the demand for Bibles has exceeded the supply.

Jeremiah's faith rose when Jerusalem fell. Augustine wrote his "City of God" when Rome was being sacked by the barbarians. Jesus Christ talked about peace in the midst of conflicts. His peace springs, not from easy compromise, but out of stark reality. So is it in China. Out of the darkness comes hope—a hope born, not of wishful thinking, but from the sacrifices of humble Christian people.

*P. H. Wang and Douglas Horton have a chat*

*A life-time home missionary who is now receiving his annuity under the Original Plan*

# The Debt of Honor Inches Along

MANY churches continue to manifest concern for the ministers who enrolled in the Annuity Fund prior to 1922 under what is known as the "Original Plan" and who are now reaching retirement. The purpose of the Debt of Honor Fund is to make possible the payment in full of the annuities which these men and their wives have been expecting. On the

first of June, $592,000 had been pledged to this fund. New pledges for the first five months of 1940 were half the amount of those received during the same period of 1939.

Especially heartening has been the interest of many of the smaller churches. With only 56 names on its rolls, the German Church of Fitchburg, Massachusetts, pledged three dollars per member, while the church at Antwerp, New York, did better than two dollars per member. The Sunday School of the Christian Church at Servia, Indiana, has sent monthly checks averaging around three dollars each for two years, and is continuing this faithful giving. The church at Dayton, Washington, sent ten dollars a month for thirty months. A rural church at Browheim, Ohio, promised fifty dollars "when they had a good harvest," and have paid up!

Quite a few churches are going "a second mile" to complete the quota which was not attained on the first attempt. A Connecticut church which is still involved in heavy building expenses expects to send in a check for $2,000 shortly. From Brunswick, Maine, comes a check almost equal to the year's apportionment giving of the church with these words from the pastor, "I hope that we have done our part. We did it with surprising enthusiasm. Never in my ministry have I seen a cause go over so completely and satisfactorily."

The need for the Fund grows greater rather than less. The wife of an 81 year-old minister, who has been drawing his annuity for a dozen years, has been able to supplement the family income with her own earnings until recently. Now that he has developed a cancer she must devote all her time to his care. To reduce the annuity under such circumstances would be calamitous. Other annuitants find themselves in similar difficulties.

**TODAY**

is the title of the Report of the Board of Home Missions for the year ending May 31, 1940 in which the story of what the Board is doing for the churches and for the country is told in an attractive way with numerous illustrations. A limited number of copies are available for distribution to those who desire them. Requests should be sent to The Board of Home Missions, 287 Fourth Avenue, New York City.

# Building an Indian Ashram

**By Dorothy Patton Lockwood**

In ancient India a "guru," or holy man, usually had a following of learners. Jesus was quite oriental as he gathered his disciples about him. Often such a group would settle in some place and live together with all things in common. Such a simple institution was called an "ashram."

Today Stanley Jones has an ashram in India. Some members stay there permanently, while more are transients who come for what time they can. Tagore has an ashram and also Gandhi. "The ashram movement in India is indicative of at least one form which Christianity will take in its expression of the life of the peoples of India," said Dr. D. T. Niles, brilliant young Tamil religious leader in Ceylon.

The first *Christian* ashram was founded in South India not many years ago by two medical men who had met in London, Dr. Patten and Dr. Savariraejan Jesudason. The former is an Englishman from a wealthy family; the latter is an Indian national. The ashram appeals greatly to many Christian nationals.

Our three-year-old ashram at Jaffna has three satisfying features. It was initiated by *nationals* and *not* by Western missionaries. A hundred years ago missionaries HAD to take the lead. Today it is joyous to have trained, responsible and zealous nationals do so.

It is a union enterprise, including the English Methodists, the Congregationalists and the Church of England, with a total of 3,367 adherents.

Our ashram is evangelistic. The time has come to reaffirm and reëmphasize the teachings of Jesus which mankind has so ill understood and acted upon.

What does our ashram look like? Where is it? you ask. Land was bought in a quiet, secluded, flat, treeless spot, near a railroad junction. Then a well was dug and a mud-walled, thatched-roofed, one-room hut was built. Trees were planted—mango, mahogany, lime and orange. Besides this first hut there are now two cottages of two rooms each with porches at the back and front. These are sufficiently inexpensive to serve as models for ordinary village

*Mrs. Douglas Horton planting a tree on the site of the Ashram*

homes. One of them is used as a library. There is also a meeting place with pillars supporting a roof and the cement foundation for a chapel.

Eight men live at the ashram. Some go to business or school each day while others work on the place. Christian groups come here for worship and discussion. Our Mission gathers here once a month. Last fall it entertained an all-day student conference where 103 people sat down to eat rice and curry served on plantain or banana leaves.

College students on vacation camp here while new Christians may come for help with their problems. An occasional boy who has been ostracized by his family because he is a Christian may seek its shelter.

As yet we do not know whether the emphasis in our ashram will be rural betterment, agricultural improvement, medical service or education. The future will disclose God's plan and we know that it will be essentially spiritual.

Mr. Selvaretnam is the leader of our ashram. He is a Congregational minister who has been released by the churches to devote his life to our ashram. He wears the straight, white, shirt-like vashti of the country and a round-necked, loose falling white shirt without a collar. A silver crucifix hangs from a black cord

about his neck. "I felt called by God to work in an ashram," he says.

The chapel has a newly cemented floor and a thatched roof. Here it is inspiring to sit at sunset on mats or rugs which have been spread on the floor and with shoes off, so that one does not track in the muck from the fields, and *just be at peace.*

Some day our chapel will rise—its indigenous architecture resembling a temple. Stone pillars carved by local labor will support the roof. Most of the building will be open to the sky and the wind with only the altar a bit more sheltered. Indian brass lamps marked with the cross and flower vases of jaipur work will add to the beautiful setting. It is planned that this chapel shall be built within the sum that a village congregation would spend on its church.

The gifts of my New England friends for the chapel are like a handclasp of friendship to these earnest new Christians of the East. You meet in a beautiful old New England Church with elms shading it and the spire pointing man's eyes upward. Your money will help build quite a different temple to God here—but how close a link between those who worship therein and YOU!

I have sat unnumbered Sundays in the church in America. Some day before too long I shall sit cross-legged on the floor of this newly finished chapel. Lizards will chirp cheerily on the wall. In the distant fields oxen will be slowly pulling the plow—But *here* or *there* I AM AT HOME.

*Group of Ceylonese Pastors at Jaffna*

# World Suffering and the Christian

*AN URGENT MESSAGE*
*FROM THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA*
*REPRESENTING THE FOREIGN BOARDS OF UNITED STATES AND CANADA*

We record with thanksgiving the fact that there is today a real fellowship among the churches of all nations. The miracle of the Madras Conference and its succeeding months of earnest study; the Amsterdam Conference; the continuing work, unbroken, of the International Missionary Council and the World Council of Churches—all are evidences of much progress during the last decade in our world fellowship. For these times of stress we recommend:

1. That we do not permit the disastrous divisions of war to break the practical and spiritual fellowship between ourselves and any other Christian groups around the world, no matter what its political alignment may be, for we remember with tenderness the spiritual struggles through which our brethren are passing.

2. That we enter as we have not yet begun to do the fellowship of suffering by taking upon ourselves the relief of hunger, pain, isolation and helplessness of war's victims in every land, giving our enthusiastic eager backing to the appeals of the Church Committee for China Relief and the Joint Committee for Emergency Relief, and of other groups working for evacuees and refugees.

3. That in the face of widespread cynicism and spiritual despair general in North America as in other areas of the world, we reaffirm, publicly as churches and privately as Christians, our belief in the sovereignty of God the Father of all men; our continued confidence that there must be in His world a just and righteous political order determinedly and obediently worked out by His children. We call upon our constituencies to realize that a fundamental necessity of such an order is the unselfish surrender of such aspects of national sovereignty as is in the common interest of all peoples; that it is unthinkable that the United States and Canada should not participate in any such world

order based on justice, even though it may mean for the time being considerable sacrifice on the part of our nations and their citizenry. Even in complete self-sacrifice we shall not come near enough to the Cross of Christ.

To this end, therefore, we see the importance of preparing our people by careful study, by continuous prayer, by preaching of the Word, in season and out of season, for such participation in whatever emerging world order we may be called upon to enter. To those who will declare to us that this is an impossible ideal we reaffirm our belief that whereas it may be postponed by the selfishness of men in all lands, including ours, we believe there can be no other permanent way to justice, peace and the Kingdom of God on earth.

We therefore urge our people to work actively, for such participation by our nations, supporting our governments in whatever programs will tend in this direction. We must, while we study and pray to remove all the barriers of racial and national prejudice, discover the evidence of weakness and sinfulness in our national attitudes, and root out from the life of our own beloved countries obstacles to the building of a new world order "where coöperation replaces competition, and God-given resources are used for the good of all mankind." We rejoice that the year 1941 has already been set apart by our boards for such intensive study and preparation.

4. That our churches remember that Christianity has made its greatest advances in times of international chaos. To the Christian heart the word "chaotic" means plastic and spells opportunity. We recall that William Carey went to India within two years of the Terror of Paris; that in those days he recommended decennial meetings of the Christians of the world to be held on the Cape of Good Hope as a central meeting place; that during the rise of the totalitarian states of the eighteenth century, monarchies more absolute than any power today, Christians framed the first approach to international law. Thus in time of adversity and apparent setback our fathers planned, prayed and worked toward that far-off day which must never be out of the Christian's vision. They builded better than they knew.

We recommend, therefore, that in a spirit of true Christian boldness we keep before the churches of North America the fact that in the missionary work of the church is the most creative, constructive adventure in world order in which the average Christian layman can engage in a time like this, and that we express our feeling that it is an indispensable prerequisite to any lasting peace or any permanent order of justice and good will.

# Personals

**Professor Roderick Scott** of Fukien Christian University, Foochow, China, was given on May 10 the honorary degree of Doctor of Divinity by the Pacific School of Religion in Berkeley, California. President McGiffert's citation was: "Roderick Scott, vigorous interpreter of the Christian mind to educated non-Christian Chinese, thinker and worker at the point of impact between an ancient culture and a new civilization, missionary who seeks to bind two great peoples together."

Dartmouth College has honored with the degree of Doctor of Divinity one of its own sons in the person of **Rev. Wilbur L. Bull** of Waterford, Maine, a pioneer in the "Larger Parish" plan and work, and at one time member of the Prudential Committee of the American Board.

**Miss Ruth Isabel Seabury,** secretary of the American Board, received on May 28 the degree of Doctor of Literature from Elon College on the occasion of the celebration of the Golden Anniversary of its founding. She was the first woman to be thus honored by the institution. She received the degree on the ground of her literary work in missionary education, her "vivid and stimulating speaking," her Christian leadership of students and other young people, and her world-wide work for international understanding and peace.

**Rev. Hilda Libby Ives, M.A.** received, on June 17, the honorary degree of Doctor of Divinity from Colby College, Waterville, Maine.

Dr. Ives is well known for her leadership in rural church work. She lectures at Andover-Newton on this subject, and for years has been prominent in the New England Town and Country Church Commission of which she is now president. She was chosen as delegate to the great International Council meeting at Madras, India.

**Rev. Joseph L. Moulton** of the Marathi Mission was given an honorary M.A. by Bates College, on June 17. President Gray's citation refers to this graduate of the class of 1915 as "for twenty-one years a happy exile who has given himself, in manifold labors and with undaunted purpose, to the evangelization of the villages of India, bringing the light of the Christian message to the humble and poor who sit in darkness."

**L. Howard Bennett,** class of 1931, was one of three graduates of Avery Institute to receive one of the fellowships awarded by the Rosenwald Fund to Negroes and Southern Whites interested in studying certain phases of Southern culture. His fellowship was for the continuation of his studies at the University of Chicago in public administration and administrative law. **G. Franklin Edwards,** class of 1932, was awarded a fellowship at the University of Chicago to study the rôle of folk songs in Negro life. **Mrs. E. H. Scott,** class of 1927, was awarded a

fellowship at the University of Pennsylvania to continue her studies in the field of sociology. **D. Ward Nichols,** a fourth graduate, class of 1919, has been elected bishop of the A.M.E. Church—the youngest man to be thus honored. The election took place at the Council Meeting of the Church convening in Detroit.

**Rev. Willard B. Hall,** pastor for the past three years of the University Park Congregational Church of Portland, Oregon, has resigned to accept the pastorate of the church at Beaverton, Oregon, beginning work there about the first of May. He is a native of Kansas, is married and has two children. He was ordained in 1930.

**Rev. J. J. Pruitt** who has been pastor of the Congregational churches of Ardmore and Edgemont, South Dakota, since March 1938, has accepted a call to the Plymouth Congregational Church of Tacoma, Washington. Mr. Pruitt has also served pastorates in Sutton, Nebraska, and Faulkton, South Dakota. He is married.

**Rev. F. W. Bruins** who has been pastor of the Trail City Congregational Church of South Dakota, has accepted a call to the Congregational Church at Spearfish, South Dakota. Mr. Bruins is married and has two children.

At the 124th Annual Meeting of the American Bible Society held at the Bible House in New York City on May 9, 1940, **Rev. Frank C. Laubach, Ph.D.** of Mindanao, Philippine Islands, was made an Honorary Life Member of the Society. This was given in recognition of his "remarkable work as a pioneer in the devising and developing of swifter methods of making literate the world's multitudes."

**Dr. Bhaskar Pandurang Hivale,** Professor of Philosophy at Wilson College, University of Bombay, is on his sabbatical year in America and is making his headquarters at the offices of the American Board in Boston. He is an alumnus of American Board schools in the Marathi area and of Wilson College, holds his S.T.B., M.A. and Ph.D. from Harvard University and graduated from Andover Seminary. Dr. Hivale is the Marathi editor of *Dnyanodaya,* the second oldest Anglo-Marathi paper in India, is president of the All-India Conference of Indian Christians, and president of the Psychology Section of the All-India Philosophical Congress.

# Two New Extension Workers

ONE of the happiest of Knighton Bloom's contributions to home missions was the employment of a group of young women under the highly ambiguous title of "extension workers" to assist pastors to reach children, young people and women more effectively and at the same time to share with the superintendents in the care of all the churches. At present the South has five such workers: Marguerite Davison, Pattie Lee Coghill, Annie R. Campbell, Phoebe Frazier and Kate M. Lassiter.

Their work has proven so effective that the Church Extension Division of the Board of Home Missions has named two additional young women for assignment in the West.

On May 1, **Miss Leila W. Ander-**

**son** began work in South Dakota. She was born on a farm near La-Moille, Illinois, graduated from Monmouth College in 1924 and has more recently studied in the Divinity School of the University of Chicago. She has had four years' experience as a high school teacher in Spring Valley, Illinois, and eight years as registrar, teacher and assistant to the president of Iberia Junior College in Missouri. She has worked in the camps of the American Youth Foundation for twelve sessions.

On June 1, **Miss Pearl C. Walrath** took up work at Grants, New Mexico, with particular responsibility for our Spanish-speaking churches in that vicinity. She is a product of Cleveland and of Ohio State University. In addition to two periods of teaching in missionary schools in the South she served a term under the Methodist Women's Board as a missionary in Mexico City. Last year she was a student in Schauffler College in Cleveland.

# Chronicle

## APPOINTMENTS

**Miss Elizabeth Lavinia Coffin,** of Framingham, Massachusetts, has been appointed by the American Board to the West Central Africa Mission as a teacher. She will not sail this year but take special studies in preparation for her life work, one of which will be the Portuguese language. She is a descendant of the famous old Nantucket family of Coffins. A Simmons College graduate, she has been a worker in Central Square Settlement House, East Boston, and superintendent of the primary and kindergarten departments of the Marshfield Hills Community Church; also Councillor in two summer camps.

**Flora Eleanor Manwell, R.N.,** of Conway, Massachusetts, has been appointed for a three-year term to the American Hospital in Istanbul. She has been from September, 1936, to June, 1940, Science Instructor, House of the Good Samaritan, Watertown, New York, and for three years before that was nurse in the Syracuse Memorial Hospital. She received her training in the University of Rochester School of Nursing; received her B.S. degree from Massachusetts State College in 1930. For two years she studied at Beloit College. Her father, a minister; a brother, a physician; a sister, a Student Volunteer in college, were three of the influences that have led Miss Manwell to her choice of service on the mission field.

**Magalene Elizabeth Sanders, R.N.,** has been appointed to the Willis F. Pierce Memorial Hospital in Galangue, West Africa. She has received her training in the Meharry Medical College School of Nursing. At the close of this course she became nurse at the George W. Hubbard Hospital where she is now head nurse. One year has been spent at the Tennessee State College. Born in

Waycross, Georgia, during her school years she lived in Massachusetts.

**Eilene Marion Donner,** of Minneapolis, has been appointed to a three-year term position as teacher of English in Pierce College, Athens. She took her B.S. and M.A. degrees at the University of Minnesota (1930 and 1934) and then taught nine years in the state, during six of them acting as Principal of a high school.

**Rev. and Mrs. Alvin Hewitt Scaff,** of Dallas and Austin, Texas, have been appointed missionaries of the American Board, but their field will be determined later. Mr. Scaff was graduated from the University of Texas in 1936 (Phi Beta Kappa) and from Chicago Theological Seminary in 1940. He was research assistant in the Social Science Department of the University of Texas for fifteen months and has been pastor of a small church in Prairieville, Indiana, while studying in the seminary. Mrs. Scaff (Marilee Kone) was his classmate in the University of Texas (also Phi Beta Kappa), then took her M.A. at the Divinity School, University of Chicago. She and her husband are especially interested in the rural church problems.

**Albert Louis Faurot,** who has worked for three years as an associate missionary in Foochow, China, has been appointed missionary of the American Board. His father is a Presbyterian minister in Kansas, but the son was born in Lamar, Missouri. He was graduated from Park College in 1936 and throughout his course was assistant in the Music Department, and, a pianist of great ability, he has taught English and music in Foochow College. He has just taken special courses in Oberlin Graduate School of Theology.

## FURLOUGHS AUTHORIZED

**Mrs. Frank C. Laubach** of the Philippines Mission is authorized to come on furlough in July, 1940, a year ahead of the regular time.

**Dr. Mary Floyd Cushman,** of Chilesso, West Africa, is authorized to come home this summer with a view to retirement at the end of a year's furlough.

## SAILED FOR THE FIELD

**Miss Gertrude Harris** sailed May 27 from San Francisco to rejoin the Marathi Mission.

**Miss Lillian Picken** sailed June 22 from San Francisco to rejoin the Marathi Mission.

## ARRIVAL ON THE FIELD

**Dr. Walter Fairbank Hume** arrived March 13 in Wai, India, rejoining the Marathi Mission.

## ARRIVALS FROM THE FIELD

**Rev. and Mrs. Brewster Bingham** arrived in Seattle June 3 from China where Mr. Bingham has just concluded a five-year term of service, working with the students in Fukien Province. They plan to study at Union Seminary this coming year.

**Rev. Henry A. Neipp** arrived in New York June 10. Mr. Neipp who began work under the American Board in Bailundo in 1940 and who was later in Chilesso, has been doing general work in Lobito since 1937. Mr. Neipp is recovering from a recent operation. He will retire from active service at the end of his furlough.

**Rev. Arthur O. Rinden** of Diongloh, China, arrived in San Francisco June 10, rejoining his wife and children who came to America because of the war nearly

three years ago. Mr. Rinden has been working in Diongloh, fifteen miles down the River Min from Foochow, blockaded by the Japanese and repeatedly bombed. He brings a dramatic story of the hardships being faced bravely by the Chinese, food shortages, skyrocketing prices and the constant threat of bombing planes. Mr. and Mrs. Rinden will make their home this next year in New Haven where Mr. Rinden will spend a year in study at Yale University.

**Rev. Edward H. Smith** of Ingtai, China, arrived in San Francisco June 10. Mr. Smith has been serving in China under the American Board since 1901. In addition to general church and educational work in the area of Ingtai, near Foochow, Mr. Smith has cared for literally hundreds of orphan boys, many of whom have become leaders in China, both in the government and in the Christian Church. He will do some speaking among the churches this coming fall.

**Rev. and Mrs. Leonard J. Christian** of Foochow, China, arrived in San Francisco June 10. Mr. Christian has been doing church work in Foochow, while Mrs. Christian has been Secretary of the Mission.

**Miss Alice P. Lindsley,** a teacher in the American Academy for Girls, Istanbul, Turkey, arrived in Boston June 25. She plans to make her home with her sister in San Gabriel, California. She hopes to take further studies in Home Economics during her furlough year in addition to doing some speaking.

**Mr. John W. Scott,** who has completed a three-year term as teacher in the American College, Tarsus, Turkey, arrived in New York, July 10.

## BIRTHS

To **Mr. and Mrs. R. Bonsall Smith,** formerly of the Near East Mission, now of Bellows Falls, Vermont, a daughter, Marcia Carol.

To **Principal and Mrs. Victor Obenhaus** of Pleasant Hill Academy, Pleasant Hill, Tennessee, a daughter, Constance Pendleton.

## DEATHS

**Rev. Edward Lincoln Smith, D.D.,** former Secretary of the American Board, died at his home in Seattle, Washington, on June 24, aged seventy-five.

**Dr. James Oscar Atkinson,** Mission Secretary of the Southern Convention of Congregational-Christian Churches, died in Greensboro, North Carolina, July 2, aged seventy-three.

**Miss Alice F. Stillson,** missionary in South Africa 1891–1901, died in Claremont, California, July 4.

**Dr. Thomas L. Riggs** of Oahe, South Dakota, died July 6.

# In Memoriam

**Mrs. Dwight W. Learned,** retired missionary of the American Board, died on Sunday, May 19, at her home in Claremont, California. As Florence Helen Rehard, she was born in 1857 of German parentage. When she was eight years old she walked all the way from eastern Ohio to northwestern Missouri

whither her family was moving. At fourteen she was teaching school. At eighteen she married Dwight Whitney Learned of a famous Yale family, and in November of that year (1875) the two sailed for Japan. Here they labored for fifty-three years, living in Kyoto nearly all that time. They were members of the original American Board Mission to Japan—which included the Daniel Crosby Greenes, the John Berrys, the Jerome Davises, and the M. L. Gordons, among others.

Dr. Learned was co-worker with Joseph Hardy Neesima in the founding of Doshisha and was connected with that University practically all of his missionary life. Mrs. Learned's special work was also education; she took that up in 1896. With her teaching experience in America, her knowledge of Japanese, her love of children, her faithful study and practice, she became an expert kindergartner. Imadegawa Kindergarten which she founded, devoting a personal legacy of a few hundreds to the erection of its building, became one of the most interesting pieces of Christian work in Kyoto and one of the showplaces of the city. It is now an annex of the Doshisha Girls' Department.

Mrs. Learned would admit no fear of failure: her favorite saying was, "There's always a way out." Selfless, loyal, she was greatly loved by her associates.

In 1928 she and her husband retired from active service. Dr. Learned survives his wife; so also does their daughter, Mrs. Grace Learned Curtis, of Claremont.

**Mrs. E. Winthrop Jenney,** born Katherine Thrall, July 3, 1847, in West Rutland, Vermont, died March 25 in Valley Springs, South Dakota in her 93rd year. She traced her ancestry back to John Howland, John Alden and others of the Mayflower group. When she was a child her father moved his family to a pioneer parsonage in Illinois. Her brother later was for thirty years superintendent of Congregational churches of South Dakota. Miss Thrall was graduated from Knox College in one of the first classes that admitted women to a full academic degree, and was class poet. After teaching a short time in Vermont, she married Mr. Jenney and went with him to Monastir, Macedonia, now a part of Jugo-Slavia, where she was matron and teacher of the girls' boarding school and with her husband toured the outstations in the mountains on horseback. Repeated malarial fevers forced her husband and herself to return to America after ten years of foreign service. She here toured the women's missionary societies of five central states in behalf of foreign missions until her health broke down. She worked among the young people in her husband's six pastorates, and helped in the office when he became assistant superintendent to her brother and was either secretary or president of the South Dakota Woman's Missionary Board for many years. Her husband died in 1921.

She is survived by two daughters: Adeline M. Jenney of Valley Springs, with whom she lived, and Harriet A. Jenney of Yankton; also by her brother, Rev. W. H. Thrall of Huron. Another brother, the late Rev. J. B. Thrall, was for a time pastor of the First Congregational Church of Sioux Falls.

---

**Daniel Hand Educational Fund for Colored People**

| | |
|---|---|
| Total Income Received from Investments from June 1, 1939 to April 30, 1940 . | $69,205.81 |
| Income for month of May 1940 . . . . . | 6,215.87 |
| Total for year ended May 31, 1940 . . . . . | $75,421.68 |

**American Missionary Association Division**
**The Board of Home Missions of the Congregational and Christian Churches**

WILLIAM T. BOULT, *Treasurer*

---

## IF YOU WRITE AT ALL—

no matter how much or how little—an Underwood Portable Typewriter, bought with a small down payment and paid for in monthly payments that you will hardly miss, will be an investment that will bring rich dividends in time saved and progress achieved . . . whether in School—in Business—or in Life.

And, when you get your Underwood Portable Typewriter, remember that "You can expect *more*—you *get* more—from the 'Typewriter Leader of the World'."

## BUY YOUR UNDERWOOD PORTABLE ON CONVENIENT TERMS—

There is an Underwood Portable Model for every writing need . . . at a price for every purse. Choose the one that best suits your requirements and enjoy the use of it while you pay for it on a convenient budget plan that your dealer will gladly arrange for you. Only a small payment is required at the time the machine is delivered . . . the balance in reasonable monthly payments . . . at your

## UNDERWOOD *Portable* DEALER

Miss Ethel Lucas
1050 Spruce St.
Berkeley, Calif.

# "Immortal Money"

"Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears, does not 'pass away.'"—Rev. Jay T. Stocking, D.D.

## YOU MAY HELP SHAPE DESTINIES

A Conditional Gift will provide a fixed annuity for your lifetime.

In addition, you may designate which of the following ways you wish the residue of your gift to be used after your lifetime:

1. Training youth of the church for leadership; aiding students for the ministry; directing religious education in the churches.
2. Educating underprivileged Negroes and southern highlanders; maintaining hospitals, doctors and nurses.
3. Helping needy aged and disabled ministers, and widows and orphans.
4. Aiding home missionary pastors in difficult fields; building churches for struggling congregations; establishing bible schools.

You can enjoy a sense of immortality now by the plans which you make for good works which will live after you.

Write today for booklet how to secure an annuity for yourself.

**THE BOARD OF HOME MISSIONS**
**287 Fourth Avenue**
**New York**

Rev. Wm. F. Frazier
*Executive Vice-President*

Wm. T. Boult
*Treasurer*